2324

JOB'S CREED: OR, CONFESSION of FAITH.

A

SERMON

Occasioned by the

DEATH

Of the REVEREND

Mr. *Edward Wallin*,

WHO

Departed this LIFE *June* 12, 1733
in the 55th Year of his Age.

Preached *June* 18.

By JOHN GILL.

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SERMON

OF

DEATH.

OR,

JOB's CREED.

JOB xix. 25, 26, 27.

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though *after my skin*, worms *destroy this* body, *yet in my flesh shall I see God: Whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me.*

THIS chapter contains *Job*'s answer to *Bildad* the *Shuhite*, who in the preceding one had represented him as a wicked man, and one that knew not God, and had said many severe things concerning him, which shew, that he looked upon him as rejected of God, and devoted to ruin and destruction, all which he concluded from his present afflictions, and conduct under them. *Job* replies, by granting, that he was under very

great and ſore afflictions, which he particularly enumerates, and therefore was a proper object of pity and compaſſion, and ought not to be uſed in the barbarous and inhuman manner he was by him and his other friends; and, that he ought not to be traduced as a wicked man, and ignorant of the Divine Being, ſince he did know God, as his living Redeemer, was able, in the midſt of all his afflictions, to exerciſe faith and hope in him, and believe, that he ſhould everlaſtingly enjoy him. And tho' *Bildad* had repreſented deſtruction [a] near at hand, which ſhould *devour the ſtrength of his ſkin*; yea, even his whole ſtrength, and *bring him to the king of terrors*; this gave him no frightful apprehenſion; he knew in whom he had believed, and to whom he had committed both ſoul and body: Though he ſaw himſelf in a waſting conſumption, reduced to ſkin and bones, and had reaſon to conclude, that he ſhould in a ſhort time be laid in the ſilent grave, and the remains of his body be the repaſt of worms; yet he believed he ſhould riſe out of his duſty bed, live again, and be for ever bleſt with uninterrupted communion with his living Redeemer. *Bildad* had intimated [b] that his *light* ſhould *be put out*; *and the ſpark of his fire* ſhould *not ſhine*; that *the light*

[a] Job xviii. 12, 13. [b] Ver. 5, 6.

ſhould

ſhould *be dark in his tabernacle, and his candle* ſhould *be put out with him. Job*, on the contrary, was fully aſſured that his Redeemer would plead his cauſe, bring him forth to the light, and he ſhould behold his righteouſneſs: That though for a time he ſhould be ſhut up in the dark and gloomy grave, yet he ſhould riſe from thence, and *in* his *fleſh ſee God, whom* he ſhould *ſee for himſelf, and* his *eyes* ſhould *behold, and not another.*

Theſe words may be conſidered as containing the ſubſtance of what was *Job*'s ſupport under his preſent troubles, the unkind treatment of his friends and others, and in the views of death and eternity. His troubles were many and great; he had loſt both his children and his ſubſtance, his brethren and acquaintance were eſtranged from him, his kinsfolk failed him, and his familiar friends had forgotten him; his maids counted him a ſtranger, and his ſervants refuſed to obey him; his breath was ſtrange to his wife, young children deſpiſed him, and all his inward friends abhorred him; his body was filled with a loathſome diſeaſe, and was become a mere ſkeleton, his bones cleaved to his ſkin and fleſh, and he juſt eſcaped with the ſkin of his teeth; and in this moſt ſorrowful condition had none to pity him, or ſhew any compaſſion to him. Add to this, that he had received the ſen-

tence of death in himſelf, and judged that he was near his laſt end, and long home: *My face*, ſays he, [c] *is foul with weeping, and on my eye-lids is the ſhadow of death.* [d] *My breath is corrupt, my days are extinct, and the graves are ready for me.* He was waiting and looking for death and the grave, and endeavoured to make them eaſy and familiar to him: *If I wait*, ſays he, *the grave is mine houſe: I have made my bed in the darkneſs, I have ſaid to corruption, thou art my father, to the worm, thou art my mother and my ſiſter.* Now *Job*'s ſupport under all this was, his ſettled and ſecure intereſt in a living Redeemer, the delightful proſpect he had of his appearance in the latter day, the reſurrection of the ſame body by him, and the glory and happineſs which ſhould follow upon that; and indeed, nothing ſhort of this can yield ſolid relief and comfort, when afflictions preſs hard, death ſtares in the face, and an awful eternity is in view.

Such were the joy and peace this good man's ſoul was filled with, through believing theſe things, that for the glory of the Redeemer's grace, and the encouragement of others, he's deſirous that the words by which he had expreſſed them, might be tranſmitted to the lateſt poſterity. *Oh*, ſays

[c] Job xvi. 16. [d] Chap. xvii. 1——13, 14.

he,

he[e], *that my words were now written; oh that they were printed in a book, that they were graven with an iron pen and lead, in the rock for ever.* This refers not to what he had ſaid before, to the apology and defence he had made for himſelf againſt the unjuſt cenſures of his friends, but to what follows after, to the words of my text, to which theſe are a preface; and it ought to be obſerved, that the *Hebrew* particle *Vau* placed at the beginning of my text, is not to be render'd by the adverſative *but*, as it often is, nor by the copulative *and*, as frequently it is, nor by the illative or cauſal particle *for*, as it is here in our tranſlation, but by an explanative[f], ſuch as *namely*, or *to wit*, and ſo the words ſtand in connection with the former in this manner; *Oh that my words were written; oh that they were printed in a book, that they were graven with an iron pen and lead, in the rock for ever, namely*, or *to wit*, *I know that my Redeemer liveth*, &c. He would have theſe words written, that they might abide; and not written only by a private perſon, and for private uſe, but he would have them printed or engroſſed (for printing is not to be taken in a ſtrict ſenſe, it being a late invention) by ſome publick notary, and regiſter'd

[e] Job xix. 23, 24.

[f] Vid. *Noldii* Concordant. Particular. *Ebraew Chald.* p. 287. n. 1208. *where ſeveral inſtances are given of this uſe of it.*

among

among the publick acts, which are moſt likely to continue; but in as much as books and writings may be loſt, are liable to corruption and rottenneſs, to be eaten by moths, or conſumed by fire, he would have his words engraven with an iron pen, on ſheets of lead[a], upon which, as well as on braſs, it was uſual to engrave publick acts for long preſervation; and fearing leſt this ſhould not be ſufficient, he deſires they might be cut out on ſome rock or another, where they might abide for ever. And perhaps he may mean the rock out of which his tomb was made, in which he deſigned to be interr'd, ſince it was cuſtomary with the eaſtern people to make ready their tombs beforehand, and to hew them out of rocks, as appears from the inſtance of *Joſeph* of *Arimathea*; and then *Job*'s requeſt and wiſh is this, that though he deſir'd no ſtately monument to perpetuate his memory, no *pyramid* or marble ſtatue to be erected for him; a tomb cut out of a rock was ſufficient for him; yet he earneſtly begg'd, that theſe words might be his λογος ἐπιταφιος, his funeral epitaph; that theſe, even theſe, might be inſcribed on his ſepulchral monu-

[a] Poſtea publica monumenta plumbeis voluminibus, mox & privata linteis confici coepta, aut ceris, *Plin* Nat. Hiſt. *l.* 13. *c.* 11. Fuit que antiquiſſimi moris, publica monumenta plumbeis voluminibus; privata autem linteis deſcribi; in quibus nonnunquam publica, *Alex. ab Alex.* l. 2. c. 30.

ment,

ment, his rocky grave, *I know that my Redeemer liveth*, &c. that ſo every one that paſſed by might read them; and, if it was the will of God, receive ſome advantage by them. *Job* had his wiſhes in ſome meaſure anſwered, though, perhaps, not in his own, yet in a better way. Theſe words of his are written in the moſt publick book in the world, and are among the moſt authentic records, the ſcriptures of truth, where they ſtand, and will ſtand to the lateſt ages, as a teſtimony of his faith in Chriſt, and for the ſupport and encouragement of other ſaints.

Theſe words may be rightly call'd *Job*'s creed, or the confeſſion of his faith, which conſiſts of various articles; ſome of which reſpect the living Redeemer, and his intereſt in him; and others, his ſtate and condition at, by, and after death, and to all eternity; and are as follow,

I. That he had, and he knew that he had, an intereſt in a living Redeemer.

II. That this living Redeemer ſhould ſtand upon the earth at the latter day.

III. That as for himſelf, he ſhould die, return to duſt, and be devour'd by worms.

IV. That he ſhould riſe again from the dead, with true fleſh, and the ſame body. And,

V. That he ſhould enjoy the beatific viſion of God to all eternity.

I. The firſt article in this creed of *Job*, is, that he had, and knew that he had an intereſt in a living Redeemer, [h] *I know that my Redeemer liveth*; or, as the words may be literally render'd, *I know my living Redeemer*; by whom we are not, with ſome *Jewiſh* writers [i], to underſtand any mere man, who was then alive, or ſhould hereafter live, and riſe up, and plead the cauſe of *Job*, aſſert his right, and defend his innocence; for, as a learned interpreter obſerves [k], the word *Redeemer* properly belongs to God, and is ſcarce ever uſed in ſcripture of any other, in any ſenſe of it. Some perſons may be ſaid to be redeemers, in as much as they have been God's inſtruments to deliver his people, ſuch as *Sampſon*, *Gideon*, and others; particularly *Moſes*, is ſaid to be [l] *a ruler and a deliverer*, λυτρώτης, *a redeemer*, becauſe he was made uſe of by God for the redemption of his people *Iſrael* from *Egypt*, and was an eminent type of the Redeemer Jeſus.

[h] ואני ידעתי גואלי חי Et ego novi Redemptorem meum vivum, *Ar. Montan.*

[i] Rejected by *Ramban* in *Mercer* in loc.

[k] Vox *Redemptoris* proprie Dei eſt, & vix in ſcriptura reperitur de alio dicta, quam de Deo, quocunque modo ſumatur. *Bolducius* in loc.

[l] Acts vii. 35.

Some

Some think [m] by the living Redeemer is meant God the Father; and it muſt be allowed, that he is often called ſo in the Old Teſtament, he being *the Rock of Iſrael, and the high God their Redeemer*; but then it may be obſerved, that all the temporal redemptions and deliverances of God's people under that diſpenſation, are eaſily applicable to the Meſſiah, *the Angel of his preſence*, who *in his love and pity redeemed them, and bore them, and carried them all the days of old* [n]; and certain it is, that he was ſpoken and propheſied of, and promiſed, under the character of a Redeemer, to the Old Teſtament ſaints, and as ſuch they expected him; who being come, has by his blood obtained eternal redemption for his people: I conclude therefore, that he is principally deſigned in my text. There are ſeveral things to be conſidered in this firſt article of faith.

Firſt, The character of Chriſt as a *Redeemer.*

Secondly, The excellency of him as ſuch, a *living Redeemer.*

Thirdly, *Job*'s intereſt in him, *my Redeemer.*

Fourthly, The knowledge he had of this, *I know that my Redeemer liveth.*

[m] So *Mercer* in loc.
[n] Iſa. lxiii. 9.

First, I ſhall conſider the character of Chriſt as a Redeemer; what it ſuppoſes; how he came to ſuſtain it; and how qualified he is for it.

1. It ſuppoſes perſons to be redeemed; the Redeemer and the redeemed are correlates, they mutually imply, and have a reſpect to each other. It will not be unneceſſary to enquire, who theſe perſons are; theſe are not all the individuals of human nature, which have been, are, or ſhall be on the earth; for if theſe are all redeemed by Chriſt, they are redeemed by him either in whole or in part; if in part only, then Chriſt is a partial, or an imperfect Redeemer, which muſt reflect diſhonour upon him; if they are wholly redeemed, then they are redeemed from all ſin, and the conſequences of it, and in the iſſue ſhall be eternally ſaved; which cannot be ſaid of all mankind. Beſides, if ſo, thoſe who are redeemed could not be ſaid to be *redeemed from among Men*, or, *out of every kindred and tongue, and people, and nation*°, or to be a *peculiar people*. Thoſe whom Chriſt has redeemed are ſuch as the Father has choſen in him, and has given to him to be his people and portion; electing and redeeming grace being exactly commenſurate to each other: *Bleſſed be the Lord God of* Iſrael, *who hath viſited and re-*

° Rev. xiv. 4, & v. 9. Tit. ii. 14.

deemed his people[p]. But my Deſign is not to enter into this controverſy now.

2. It ſuppoſes theſe perſons redeemed to have been in a ſtate of bondage and ſlavery, as they are by nature to ſin; they are the ſervants of it, vaſſals to it, ſhut up in it, are overcome by it, and in bondage under it; for *while they promiſe them liberty, they themſelves are the ſervants of corruption, for of whom a man is overcome, of the ſame is he brought in bondage*[q]. They are alſo under the law, ſhut up in it, impriſon'd by it, in bondage to it; they are under it as an accuſing, convincing, and condemning law, and as conſidered in themſelves expoſed to the curſes of it: They are likewiſe *taken* and led *captive* by ſatan *at his will*, who is therefore called by the name of *captivity*[r]; and as he by his ſuggeſtions and temptations fetters them the more ſtrongly in their luſts, ſo by his terrifying them with the *fears of death*, they are ſometimes a conſiderable while *ſubject to bondage*.

3. It implies a deliverance from all this; redemption obtained by Chriſt, from which he is denominated a redeemer, is a deliverance from ſin, from all ſin, and all the wretched conſequences of it; *he gave himſelf for us, that he might redeem us from all iniquity*[s]. It is owing to redemption by

[p] Luke i. 68. [q] 2 Pet. ii. 19. [r] Pſal. lxviii. 18. [s] Tit. ii. 14.

Chriſt

Chriſt that his people are in time delivered from the dominion of ſin, to which they were ſubject, are ſecured for ever from the damning power of it, and ſhall hereafter be entirely freed from the very being of it. It is alſo a deliverance from the law; it is not an exemption from obedience to it, as a rule of walk and converſation, but from the curſe and condemnation of it as a covenant of works [t]; *Chriſt hath redeemed* us from *the curſe of the law, being made a curſe for us.* It is likewiſe a deliverance from ſatan; by vertue of it, *the prey is taken from the mighty, and the lawful captive is delivered*; the ſtrong man armed is ſpoiled of his goods, ſinners are delivered from the power of darkneſs, are turned from the power of ſatan to God, and this becauſe Chriſt [u] *has ranſomed* them *from the hand of him that was ſtronger than* they. In a word, Chriſt has ranſomed his people from the power of the grave, redeemed them from death, and has ſaved them from their enemies, and from the hand of all that hated them.

4. This redemption which gives Chriſt the character of a redeemer, is obtained either by power or by price. There is a redemption by power; thus God redeemed the people of *Iſrael* out of *Egypt with a*

[t] Gal. iii. 13. [u] Jer. xxxi. 11.

ſtretched

ſtretched out arm, and with great Judgments; and in this way Chriſt has redeemed his people from ſatan, and other enemies; for by the ſtrength of his arm he has *deſtroyed him who had the power of death, which is the devil*; and by the greatneſs of his might has *ſpoiled principalities and powers*, and reſcued his people from the devouring jaws of death and deſtruction. There is alſo a redemption by price; *Ye are not your own, ye are bought with a price*[w], which price is not *corruptible things, as ſilver and gold*, but *the precious blood of Chriſt*. This is the ἀντίλυτρον, the ranſom, the redemption price, which is a ſufficient one, it being the blood of an innocent perſon, the ſpotleſs lamb of God, and the ſame blood with ours, and ſhed in our room and ſtead; and beſides all this, the blood of the ſon of God, and therefore muſt have an infinite vertue and efficacy in it: This price was paid, not into the hands of ſatan, by whom we were detained captives, but into the hands of God, the ſovereign proprietor of us, againſt whom we have ſinned, and whoſe juſtice muſt be ſatisfied. Chriſt has *redeemed us to God by his blood*[x].

5. If it ſhould be aſked, how came Chriſt to be the Redeemer of his people? It may be anſwer'd, that his Father called him to

[w] 1 Cor. vi. 19, 20. 1 Pet. i. 18, 19. [x] Rev. v. 9.

it, and appointed him this work in the council of peace, when he ſaid to him [y], *It is a light thing, that thou ſhouldſt be my ſervant, to raiſe up the tribes of* Jacob, *and to reſtore the preſerved of* Iſrael. *I will alſo give thee for a light to the* Gentiles, *that thou mayeſt be my ſalvation unto the end of the earth.* Chriſt agreed to all this, and a covenant was enter'd into by them both, which for its original, ſubſtance, and end, is commonly called the covenant of grace, and from this principal article of it, the covenant of redemption, in conſequence of which Chriſt was *ſent in the fulneſs of time to redeem them that were under the law* [z]; and by his blood he has procured it, and is of God made unto us that, as well as other bleſſings of grace.

6. Chriſt was ſufficiently qualified for this work. As God, the Lord of hoſts, he is a mighty Redeemer, able to ſave to the uttermoſt, and has a fulneſs of abilities anſwerable to the undertaking. As man he has a right unto it, being the *Goel*, the near kinſman of his people, which is the ſenſe of the words [a] in my text, to whom,

[y] Iſa. xlix. 6. [z] Gal. iv. 4.

[a] גֹּאֲלִי a radice גָּאַל Redemit, vendicavit, vindicavit. Particip. גֹּאֵל propinquus, cognatus, qui jus vindiciarum habebat. *Buxtorf.* Sic vocat Chriſtum, Job xix. 25. qui carnem noſtram aſſumens factus eſt noſter frater, conſanguineus, ut nos ex poteſtate diaboli redimendi jus ad ipſum pertineret. *Schindler*, lex Pentaglott. *Col.* 267.

accord-

according to the law, the right of redemption belonged. As God-man and Mediator he was fit for it, having a proper regard to both parties, and a juſt and ſtrict concern for *things pertaining to God, and to make reconciliation for the ſins of the people.* The redemption which Chriſt has effected is a complete and an eternal one, and is what could never have been procured by any other perſon, or in any other way. The excellency of this redemption, and the author of it, cannot be ſufficiently expreſſed by us: There is one peculiar epithet given him in my text, which I am now naturally led to conſider, which is,

Secondly, That Chriſt is a Redeemer that *liveth*, or a *living* Redeemer; which may deſign,

1. The exiſtence of Chriſt: In this Senſe the phraſe is uſed in *Heb.* vii. 8, where it is *witneſſed* of *Melchizedeck, that he liveth, i. e.* exiſts, or is in being. Chriſt was in being in *Job*'s time, and exiſted then under the character of a Redeemer. Indeed, he was in being before *Job* or *Abraham*, or any other perſon; *Before* Abraham *was, I am*, ſays he[b]; he was in the beginning with God, and was God, by whom all creatures were brought into being; he exiſted as a Redeemer from the foundation of the world;

[b] John viii. 58.

he was not only ſo in deſignation and appointment, but in reality; the virtue of his future redemption reached to all the Old Teſtament ſaints, who were all *juſtified through the redemption that is in* Chriſt Jeſus; had all their ſins pardoned through that blood, which was ſhed *for the redemption of tranſgreſſions that were under the firſt teſtament*; and ſaved by the grace of the ſame Lord Jeſus Chriſt as we are; they then viewed him as *Job* did; and we do now as the living Redeemer, who then exiſted as ſuch.

2. The eternity of Chriſt. To ſay that Chriſt lives, or is living, is to ſay, that he is eternal: As God he is *from everlaſting to everlaſting*; as God-man and Mediator he was *ſet up from the beginning, or ever the earth was*; *his goings forth*, in the covenant of grace, were *of old, from everlaſting*; he is the *alpha* of all God's ways, and the *omega* of all his works; he is the *firſt and the laſt, the beginning and the end, which is, and which was, and which is to come.*

3. The ſtability, permanency, and immutability of Chriſt. This ſtands oppoſed to the inconſtancy, and mutability of every thing in this world, which *Job* had a large experience of, and under which he was ſupported by this conſideration. There was a change in his outward circumſtances, his ſubſtance was gone, but his Saviour was in being;

being; his children were dead, but his Redeemer lived; his friends and relations were fickle, inconſtant, mutable, but his *Jeſus* was the *ſame yeſterday, to day, and for ever*[c]. What ſupported *Job*, may ſupport ſaints in the like circumſtances; whatever changes and viciſſitudes they undergo, Chriſt remains *the ſame, and his years fail not*: Tho' friends and relations die, and the ſtrongeſt ties and bonds of nature are unlooſed, and every relation ceaſes, as thoſe of huſband and wife, parents and children, maſter and ſervant, paſtor and people, yet the Redeemer ever lives, and relation to him can never be loſt. Though as man he once was dead, he'll die no more, death ſhall have no more dominion over him; he is alive, and ſhall live for evermore, and that for the good, comfort, and happineſs of his people; for *he ever liveth to make interceſſion for them*[d].

4. The life of Chriſt. This he has in himſelf for all his people; he has a fulneſs of life, he is the fountain of it, all ſpiritual and eternal life ſpring from him: As God he has an original, underived life, which is not given him by, or received from another; but as Mediator, the Father has *given* him *to have life in himſelf*; and this gift is

[c] The *Chaldee* Paraphraſe renders the Word by קיים firm, ſtable, durable; the ſeptuagint by *ἀεννάω*, perpetual, conſtant, which always continues.

[d] Heb. vii. 25.

he was not only ſo in deſignation and appointment, but in reality; the virtue of his future redemption reached to all the Old Teſtament ſaints, who were all *juſtified through the redemption that is in* Chriſt Jeſus; had all their ſins pardoned through that blood, which was ſhed *for the redemption of tranſgreſſions that were under the firſt teſtament*; and ſaved by the grace of the ſame Lord Jeſus Chriſt as we are; they then viewed him as *Job* did; and we do now as the living Redeemer, who then exiſted as ſuch.

2. The eternity of Chriſt. To ſay that Chriſt lives, or is living, is to ſay, that he is eternal: As God he is *from everlaſting to everlaſting*; as God-man and Mediator he was *ſet up from the beginning, or ever the earth was*; *his goings forth*, in the covenant of grace, were *of old, from everlaſting*; he is the *alpha* of all God's ways, and the *omega* of all his works; he is the *firſt and the laſt, the beginning and the end, which is, and which was, and which is to come.*

3. The ſtability, permanency, and immutability of Chriſt. This ſtands oppoſed to the inconſtancy, and mutability of every thing in this world, which *Job* had a large experience of, and under which he was ſupported by this conſideration. There was a change in his outward circumſtances, his ſubſtance was gone, but his Saviour was in being;

being; his children were dead, but his Redeemer lived; his friends and relations were fickle, inconſtant, mutable, but his *Jeſus* was the *ſame yeſterday, to day, and for ever*[c]. What ſupported *Job*, may ſupport ſaints in the like circumſtances; whatever changes and viciſſitudes they undergo, Chriſt remains *the ſame, and his years fail not*: Tho' friends and relations die, and the ſtrongeſt ties and bonds of nature are unlooſed, and every relation ceaſes, as thoſe of huſband and wife, parents and children, maſter and ſervant, paſtor and people, yet the Redeemer ever lives, and relation to him can never be loſt. Though as man he once was dead, he'll die no more, death ſhall have no more dominion over him; he is alive, and ſhall live for evermore, and that for the good, comfort, and happineſs of his people; for *he ever liveth to make interceſſion for them*[d].

4. The life of Chriſt. This he has in himſelf for all his people; he has a fulneſs of life, he is the fountain of it, all ſpiritual and eternal life ſpring from him: As God he has an original, underived life, which is not given him by, or received from another; but as Mediator, the Father has *given* him *to have life in himſelf*; and this gift is

[c] The *Chaldee* Paraphraſe renders the Word by קים firm, ſtable, durable; the ſeptuagint by *ἀενάω*, perpetual, conſtant, which always continues.

[d] Heb. vii. 25.

in conſequence of a requeſt of his to him; *He asked life of thee, and thou gaveſt it him, even length of days for ever and ever.* He came into this world that his people might have life, and that in abundance; he gives it to them, and it is ſecured in him; their *life is hid with Chriſt in God*[f]: This lays a ſolid foundation for faith and hope, both with reſpect to a final perſeverance in grace and holineſs, and to the reſurrection of the body at the laſt day: *Becauſe I live*, ſays Chriſt, *ye ſhall live alſo*; which is, and will appear to be true, both of a ſpiritual and corporal life. But,

Thirdly, *Job* expreſſes his faith in Chriſt as *his* Redeemer; he aſſerts and claims his intereſt in him, when he calls him *my Redeemer*; which is more than to ſay or believe that he is *a* Redeemer. It is one thing, with the men of *Samaria*, to know, believe, and own, that Chriſt is the Saviour of the world, and another thing, with *Job* and other believers, to know, own, and declare him to be our Saviour and Redeemer; the one without the other will be of little avail; the one is indeed abſolutely requiſite to the other. The diſciples of Chriſt are juſtly reprehended for their ſlowneſs to believe, and for their heſitation about Chriſt's being he who was to redeem *Iſrael*. And

[f] Pſal. xxi. 4. [f] Col. iii 3. [f] John xiv. 19.

on the other hand, such are commended who believe that Jesus is the Son of God, the Messiah and Saviour of the World; for without believing that he is a Redeemer we can't believe in him as ours; but then, such a faith is not to be depended on, because it may be where there is no true grace, no going out to Christ, relying on him, or committing any thing to him.

Again, such an act of faith as *Job* here puts forth on Christ, is more than a bare reliance on him, or hope of interest in him. Souls, when first awaken'd to see their need of Christ, and the worth of him, long for an interest in him, but can't claim it; their language is, give me Christ, or I die; but can't see their property in him; under a sense of their perishing condition, and with some encouraging hopes of finding grace and mercy they venture on him, resolving, that if they perish they'll perish at his feet; they put their mouths in the dust, if so be there may be hope; and sometimes encourage themselves, that *there is hope in Israel concerning this thing*; and so are help'd to trust in the Lord, and stay themselves upon the mighty God of *Jacob*. But,

This is expressive of a very strong act of faith, such as was the church's, when she said[b], *My beloved is mine, and I am his*;

[b] Cant. ii. 16.

and

and *Thomas*'s, when he made a declaration of it in these words [j], *My Lord and my God*; and the apostle *Paul*'s, who could say [k], *Who hath loved me, and hath given himself for me.*

Now let it be observed, that it is not this, or any other act of faith, that gives a soul an interest in Christ; not this act, because then none could be said to have an interest in him, unless they had the faith of assurance; nor any other act, because a man can't believe unless he is alive in Christ; and no man can be alive in Christ without an interest in him, consequently then an interest in Christ is before faith, and not by it; *He that liveth and believeth in me shall never die* [l]; An interest in Christ is not got but given; it is not obtained by faith, nor any other act of the creature, but is owing to the free grace of God. Faith views an interest in Christ as freely given; asserts and claims it on that act of grace, but does not procure it.

An interest in Christ is the greatest of blessings: To be able to say these two words in faith, *my redeemer*, is the greatest mercy in the world. If a man could say, the whole world was his; all the riches of the *Indies*, the vast treasures that lie in the several parts of the universe; all the kingdoms, inheri-

[j] John xx. 28. [k] Gal. ii. 20. [l] John xi. 26.

tances,

tances, and poſſeſſions of the earth his, what would it ſignify, if he could not ſay, that Chriſt was his? This is the chief of mercies, and what gives a title to all the other bleſſings of grace, which are all the believers, becauſe Chriſt is his, and he is Chriſt's: 'Tis a diſcovery of this which ſupports the ſoul in dying moments, and when juſt ready to enter upon an inviſible world. *Whom have I in heaven but thee? And there is none upon earth I deſire beſides thee; my fleſh and my heart faileth, but God is the ſtrength of my heart and my portion for ever* [m]. *Job* not only had an intereſt in Chriſt; but,

Fourthly, He knew it: *I know that my Redeemer liveth.* This was not a mere ſpeculative knowledge of the Meſſiah, which he might have by ſpecial revelation, as *Balaam* had, or from the firſt intimation of him, as *the ſeed of the woman*, that ſhould bruiſe the ſerpent's head, to our firſt parents; which was, no doubt, traditionally handed down to *Job*'s time; but *Job* not only knew that there was a Redeemer promiſed, that he then exiſted, but he knew him to be his Redeemer. Nor was this knowledge only a knowledge of approbation. Thoſe who ſavingly know Chriſt do approve of him above all other perſons or things in heaven or in earth; he is to them

[m] Pſal. lxxiii. 25, 26.

the chiefest among ten thousand: They value him for his personal excellencies, and proper qualifications to be a Redeemer; they like and approve of him to be theirs, as did *Job*, when he said, *He also shall be my Salvation*. But then this was not all, he not only approved of him as a Redeemer, but he knew him to be his. Nor was this knowledge only a fiducial one; they that know his name, his person, blood and righteousness, will put their trust in him; and as their knowledge of him increases, their confidence in him will grow: And such a trust was reposed in him by *Job*, who could say, *Though he slay me, yet will I trust in him*; but he does not stop here, he mounts the highest step in the ladder of faith, and rises up to a full assurance of it; he could say as the apostle *Paul* long after did, under greater light, and larger discoveries of Christ[p], *I know whom I have believed, and I am persuaded, that he is able to keep that which I have committed to him against that Day*.

The doctrine of assurance is decry'd by *Papists*, and now-a-days discouraged by many who are called *Protestants*, and understood experimentally by a very few. 'Tis true, indeed, that for a man to know his interest in Christ, and title to heaven, is the

[n] Job xiii. 16. [o] Ver. 15. [p] 2 Tim. i. 12.

high-

higheſt pitch of grace he arrives to here; yet this may be attained under the influences of the Spirit of God, without an extraordinary revelation, as is objected. You'll ſay, how do any know their intereſt in Chriſt, or that he is their Redeemer? I anſwer, this may be, and is known, from the inhabitation of the Spirit in them[q], *Hereby we know, that we dwell in him, and he in us, becauſe he hath given us of his Spirit.* This is known alſo from the teſtimony of the Spirit witneſſing with their ſpirits, that they are the children and heirs of God, and co-heirs with Chriſt; and from the work of the ſpirit upon their ſouls, which is a fruit and effect of redeeming grace, and from the benefits of redemption being applied to them, ſuch as righteouſneſs, pardon of ſin, atonement, and the like; this is certain, that they to whom the bleſſings of redemption are applied, are intereſted in the Redeemer, who may juſtly conclude, from their receiving the earneſt of the *redemption of the purchaſed inheritance*, that they ſhall enjoy the whole: The connexion between grace and glory is inſeparable, and he that has the one may be ſure of the other. So much for the firſt article of *Job*'s faith.

II. The ſecond article in this creed is, that the living Redeemer ſhall ſtand upon

[q] Job iv. 13.

the earth in the latter day. The word *day* is not in the original text, but is a ſupplement of the tranſlators; hence ſome interpreters leaving it out, refer the word *latter* or *laſt*, not to time, but perſons, about whom they can't agree; ſome [r] aſcribing it to God the Father, who is *the firſt and the laſt*, the eternal God, who, as he is before all creatures, ſo he will continue after all have had their beings, and have acted their part in this world. [s] Others to Jeſus Chriſt, to whom the ſame characters of *Alpha and Omega, the firſt and the laſt* belong. Others to [t] *Job* himſelf, who, they ſuppoſe, calls himſelf *the laſt upon the earth, h. e.* the meaneſt among men, [u] the moſt deſpicable of creatures, the off-ſcouring of all things, and the refuſe of the earth; and yet notwithſtanding this, declares his faith and confidence, that he ſhould *ſtand*, keep his ground, maintain his cauſe, and carry his point, againſt his friends, having an intereſt in ſuch a Redeemer. But, for my own part, I am inclined to think, that the living Redeemer

[r] *Vid.* Mercerum *in loc.*

[s] *Vid.* Caryl *in loc.*

[t] *Vid.* Bolducium *in loc.*

[u] So Ultimus Myſorum, *the laſt of the* Myſians, *a poor mean people in* Phrygia, *was uſed proverbially of one that was exceeding deſpicable and contemptible.* Quid porro in Græco ſermone tam tritum atque celebratum eſt, quam, ſiquis deſpicatui ducitur, ut *Myſorum ultimus* dicatur, *Cicero.* Orat. 24. pro L. Flacco, *p.* 785. Ed. Gothofred.

mentioned in the firſt article, is deſigned in this, and that the words belong to him, which, according to the different verſions, they will admit of, refer to different things.

1. Reading them as they are render'd by our tranſlators, *He ſhall ſtand at the latter day upon the earth*, they may deſign the incarnation of Chriſt, and hold forth *Job*'s faith in it. This was an article in his creed, that the ſame Redeemer, who then lived and exiſted in heaven, ſhould deſcend from thence, not by local motion, but by aſſumption of human nature, and ſtand and dwell with men here upon this earth. Thus, according to *Job*'s faith, *the word was made fleſh and dwelt among us*[x]; converſed with mortals upon earth upwards of thirty years, travelled over the land of *Judea*, took many fatiguing journeys, went about doing good, at length died for his people, and was buried in this earth. Now it was in *the laſt days* that God ſent this Redeemer, and ſpake to us by this his ſon[y]. It was *once in the end of the world* that Chriſt *appeared to put away ſin by the ſacrifice of himſelf.*

2. If we read the words as they may be, and are render'd[z], *He ſhall riſe the laſt out*

[x] John i. 14. [y] Heb. i. 2. & ix. 26.

[z] Nempe ego novi Redemptorem meum vivum, qui poſtremus ex pulvere (terra) ſurget. So Noldius *in his* Concordant. Ebraeo-Chald. particular. *p.* 676. *n.* 1750. *where he gives many inſtances of the particle* עַל *being ſo uſed.*

of the earth, or *duſt*. Then they expreſs *Job*'s faith in the reſurrection of Chriſt, that as he ſhould appear on earth, converſe a while here, then die, and be buried, ſo he ſhould riſe again; God would *not leave his ſoul in hell*, or *the grave, or ſuffer* his *holy One to ſee corruption*[a]. When Chriſt is ſaid to riſe the laſt out of the duſt, this is not to be underſtood, as though he ſhould be the laſt man that ſhould riſe from the dead; ſo far from this, that he is the firſt that roſe from the dead to a life of immortality: God firſt ſhewed him the path of an immortal life, hence he is called [b] *the firſt fruits of them that ſlept*, and *the firſt-born from the dead*; but when he is ſaid to riſe the laſt, this, as ſome well obſerve, is to be underſtood of him as the laſt *Adam*, in oppoſition to the firſt man; *and ſo it is written, the firſt man* Adam *was made a living ſoul, the laſt* Adam *was made a quickning ſpirit*[c]. The reſurrection of Chriſt is a conſiderable article of faith, much depends upon it; it has a great influence both on our juſtification and regeneration: The whole ſyſtem of the chriſtian religion is nothing without it; if this is not true, our faith and hope

[a] Pſal. xvi. 10. [b] 1 Cor. xv. 20. Col. i. 18.

[c] Caryl *in loc.* Lightfoot, Vol. II. p. 279. *See alſo* Junius *in loc.*

[d] 1 Cor. xv. 45.

are both in vain; nor have we any reaſon to expect the reſurrection of our bodies, or look for the bleſſed hope. Hence the reſurrection of Jeſus was a principal ſubject of primitive preaching, and ought not to be neglected now.

3. If we tranſlate the words as they may be tranſlated, thus, *He ſhall ſtand at the latter day above*, or [e] *over the earth*, they may refer to Chriſt's ſecond coming to judgment, when he will deſcend from heaven, come in the clouds of it, and appear in the air, over the earth, where he will be met by the living ſaints, and will judge the world in righteouſneſs. This was a very early article of faith; the *Jews* ſay [f], that the diſpute and quarrel between *Cain* and *Abel* was about this, the one aſſerting, the other denying, that there would be a future judgment. However, *Enoch*, the ſeventh from *Adam* [g], propheſied of it, and of the coming of the Lord with ten thouſand of his ſaints, to execute it. It was known and believed in *Job*'s time; he aſſerts it, and acquaints his friends with it; *that ye may know*, ſays he [h], *that there is a judgment.* This has been, and ought to be, a generally received truth, That after death is judgment. No-

[e] *So the Particle* עַל *is render'd in* Gen. i. 20. Ezek. i, 25. *and in other places.*

[f] *In* Targum Jon. & Jeruſ. *in* Gen. iv. 8. [g] Jude ver. 14, 15. [h] Job xix. 29.

thing

thing is more certain, than the coming of Christ to judgment; or, than that, *We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*[i].

4. If we render the words as they may be render'd, thus, [k] *He shall stand at the latter day against the earth*, they may intend the general resurrection of the dead by Christ. The bodies of men are laid, imprisoned, and detain'd in the earth, nor is it in the power of any creature to release them; but Christ will appear, and stand against the earth in the latter day; he'll contend with it, and get the victory over it; death and the grave will be obliged to surrender up their dead to him, who has *the keys of hell and death*, and can at his pleasure open the gates of the grave, and set the prisoners free; destroy the power of death, and quicken the dust of men. This now is, and ought to be, an article of our creed, which was one of *Job*'s, of the Old Testament saints, and the ancient *Jews* in general, and of Christ and his apostles, *viz. That there shall be a resurrection of the dead, both of the just and unjust*[l].

[i] 2 Cor. v. 10.

[k] *So* קום *is often render'd, as in* Isa. xxix. 8. Jer. xi. 19. Ezek. xxix. 2. *and in many other places.*

[l] Acts xxiv. 16.

III.

III. The third article of *Job*'s faith is his own mortality and diſſolution, he knew and believed that he ſhould die, return to the duſt, and be conſumed by worms. Though he puts an *if* upon man's dying in one place, [m] *If a man die*; yet it was no queſtion with him, whether he would die or no, for in the ſame chapter he ſays, [n] *Man that is born of a woman is of few days and full of trouble; he cometh forth like a flower, and is cut down; he fleeth alſo as a ſhadow, and continueth not: Man dieth and waſteth away: yea, man giveth up the ghoſt, and where is he?* Nor had he any doubt about his own mortality and death, he knew that God would *bring* him to *death, and to the houſe appointed for all living* [o]; he looked for it, he expected it in a little time; *when a few years are come*, ſays he [p], *then I ſhall go the way whence I ſhall not return.*

Death is the fruit of ſin; God threaten'd it in caſe of diſobedience to his will; it enter'd into the world by it; is the juſt *wages* of it; and ſince all have ſinned, none are exempted from it, or what's equivalent to it; *It is appointed unto men once to die*; no man can ſecure himſelf from it, or *hath power over the ſpirit to retain the ſpirit*; *neither hath he power in the day of death, and*

[m] Job xiv. 14. [n] Chap. xiv. 1, 2——10. [o] Chap. xxx. 23. [p] Chap. xvi. 22.

there's

there's no diſcharge in that war, neither ſhall wickedneſs deliver ſuch who are given to it [q]. Such who are harden'd in ſin, and would out-brave death and hell, who ſay, [r] *We have made a covenant with death, and with hell are we at agreement*; their *covenant with death ſhall be diſanulled, and* their *agreement with hell ſhall not ſtand.* And indeed, the righteous are as liable to the ſtroke of death as the wicked, [s] *Your fathers, where are they? And the prophets, do they live for ever?* It may, perhaps, ſeem ſtrange, that theſe ſhould die, ſince Chriſt has died for them, and aboliſhed death, and him that had the power of it: And indeed, though they do die, they do not die like other men, there's a difference between the death of the righteous and of the wicked; Chriſt by dying has took away the ſting of death, removed its curſe, and turned it into a privilege and bleſſing; *death is yours* [t]: It is not inflicted on them as a penal evil, or by way of puniſhment for ſin, but that they may be entirely rid of it; and that when their bodies are raiſed immortal, incorruptible, ſpiritual and glorious, theſe, with their ſouls, may enjoy an eternity of happineſs.

Death is here expreſſed by a deſtruction of the body by *worms*, and by a conſump-

[q] Eccl. viii. 8. [r] Iſa. xxviii. 15—18. [s] Zech. i. 5.
[t] 1 Cor. iii. 22.

tion

tion of the reins; *after*, or [u] *beſides my ſkin, worms will deſtroy this body, and my reins will be conſumed within me.* Death is properly a ſeparation of ſoul and body; the conſumption of the body in all its parts, internal and external, ſkin and reins, is the fruit and effect of death and the grave; where the body lying a little while, is ſubject to corruption and rottenneſs. Now by this deſtruction of the body we are not to underſtand an annihilation of it, for though the body returns to duſt, and ſees corruption, yet it is not reduced to nothing. The dead indeed *are not*; they are not in the land of the living, exiſting among, and converſing with men, as formerly, yet they are in being. God will deſtroy not only meats, but the belly, not as to its ſubſtance, but as to its preſent uſe, when it will be no more employed in the ſervice it now is. If the body was annihilated by death, Chriſt would loſe part of his purchaſe, yea, part of his myſtical ſelf, and the Spirit his dwelling-place; for the bodies of the ſaints as well as their ſouls, are bought with the price of his blood, and are members of him, and temples of the Holy Ghoſt. Beſides, the reſurrection would not be properly a reſurrection but a new creation [w].

[u] So Noldius, p 12. n. 86.

[w] *See my ſecond ſermon on the reſurrection, in the ſecond volume of the* Lime-ſtreet *ſermons*, p. 451, 452, 453.

IV. A fourth article in *Job*'s confeſſion of faith is, the reſurrection of the ſame body. This he firmly believed, though he knew his body would be deſtroyed by worms, and his reins be conſumed within him; otherwiſe he could not have ſaid, or believed, or hoped, that he ſhould *ſee God in* his *fleſh*, and *for himſelf*; and, that his *eyes* ſhould *behold* him, *and not another*. When he ſays, in another place, [x] *If a man die, ſhall he live again?* Which, according to the uſual ſenſe of ſuch interrogations, without a negative particle, muſt be anſwered, no, he ſhall not live again; his meaning is, that he ſhall not live again in this world, he ſhall not live a natural mortal life again, ſupported in the manner it now is. And when he ſays of himſelf [y], that in a little time he ſhall *go to the land of darkneſs, and the ſhadow of death*, from whence he ſhould *not return*; he means, that he ſhould *return no more to his houſe, neither ſhould his place know him any more* [z], nor to a mortal ſtate, or to the buſineſs and employments of this life; for, that being once laid in the grave, he ſhould not riſe again [a] *until the heavens be no more, h. e.* until the end of the world, when there will be an univerſal reſurrection of good and bad. *Job* had no ſcruple upon his mind about the reſurrection, nor do theſe paſſages imply

[x] Job xiv. 14. [y] Chap. x. 21. [z] Chap. vii. 10. [a] Chap. xiv. 12.

any;

any; no man more firmly believed it, or more clearly aſſerted it. Two things are to be obſerved in this article;

1. That he believed he ſhould riſe with true fleſh; *in my fleſh ſhall I ſee God.* The bodies of men at the reſurrection will not be airy, etherial, or celeſtial bodies, deſtitute of fleſh, blood, and bones; they will not be turned into ſpirits, but will be like the body of Chriſt after his reſurrection; who ſaid to his diſciples, being terrified, ſuppoſing they had ſeen a ſpirit, [b] *Behold my hands and my feet, that it is I my ſelf, handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have.* 'Tis true, the bodies of the ſaints will be raiſed *ſpiritual* ones; they will be ſubject and ſubſervient to the ſoul or ſpirit, employed in ſpiritual ſervice, and delighted with ſpiritual objects, and live without natural helps, as ſpirits; but then they will not be changed into ſpirits, or loſe their former true nature and ſubſtance. The apoſtle indeed ſays, [c] *Fleſh and blood cannot inherit the kingdom of God*; by which he means, not fleſh and blood ſimply conſider'd, but as either ſinful or mortal, or both; therefore *this mortal muſt put on immortality, and this corruption muſt put on incorruption.*

2. That he believed he ſhould riſe with the ſame body; otherwiſe he ſhould ſee God,

[b] Luke xxiv. 39, 40. [c] 1 Cor. xv. 50——53.

not in his own fleſh, but in another's; not for himſelf, but for another; not with his own eyes, but with the eyes of another, a ſtranger, as the word ſignifies[d]; a ſtrange body, to which he was not united, in which he never dwelt, and which he never was acquainted with before. If the ſame body is not raiſed it will not be properly a reſurrection, nor are the figurative phraſes juſt, by which it is ſometimes expreſſed, as quickning the ſeed ſown in the earth, awaking out of ſleep, and the like. Beſides, the places from whence the dead will be ſummoned; the ſubject of the reſurrection, this vile and mortal body; the ſeveral inſtances of reſurrections paſt, prove the identity of raiſed bodies: And indeed, it is inconſiſtent both with the juſtice and goodneſs of God, to puniſh or glorify other bodies, than thoſe we carried about with us here[e]. But I proceed to,

V. The fifth and laſt article of this creed, and that is, the beatific viſion of God, which

[d] אחר Alienus, extraneus a radice זר Alienari, Abalienare. Buxtorf.

[e] *See theſe arguments at large in my ſecond ſermon on the* reſurrection, *in the ſecond volume of the* Lime-ſtreet *ſermons, from* p. 452 to 468. *and in my firſt ſermon,* p. 398, 399, &c. *I have ſhewn, that theſe words of* Job *are not to be underſtood, as they are by moſt* Jewiſh, *and ſome* Chriſtian *writers, of a metaphorical, but of a real reſurrection, which is the true reaſon why I have taken no notice of it in this diſcourſe.*

Job firmly believed he ſhould enjoy; concerning which may be obſerved the following things:

1. That the viſion of God he believed, and expected he ſhould have, when raiſed from the dead, would be a corporeal one; hence he ſays, *In my fleſh ſhall I ſee God*, and *mine eyes*, my fleſhly eyes, ſhall *behold* him. Therefore by *God* we are to underſtand, not God eſſentially conſidered, but God perſonally conſidered in the Son, or *God manifeſt in the fleſh*. God will be ſeen through the Mediator; in heaven much of the glory of the deity will ſhine through the humanity of Chriſt; the human nature of Chriſt will be a glorious object for the ſaints to look at. To ſee Chriſt on earth was the deſire of kings and prophets. It was one of *Auſtin*'s three wiſhes, which were theſe, to ſee Chriſt in the fleſh, *Paul* in the pulpit, and *Rome* in its glory. In heaven ſaints will ſee Chriſt *as he is*, as *crowned with glory and honour*; raiſed to the higheſt dignity in the human nature, ſhining with the brighteſt majeſty it is capable of, and when they are thus bleſſed with this delightful, deſireable, and everlaſting ſight, they'll have their wiſhes, and Chriſt his prayers anſwered, ſuch as, [f] *Father, I will, that they alſo whom thou haſt given me, may be*

[f] John xvii. 24.

with

with me, where I am, that they may behold my glory. I would not be understood, as though I thought this corporeal sight will be all the saints will have of God, no, the intellectual vision of him, with the eyes of the mind, will be enlarged to the highest degree it is capable of, and the understanding will be everlastingly employed in such contemplations of the being, perfections, and glory of God, as are now inconceivable to us, and inexpressible by us.

2. This vision will be very distinguishing; it will be such an one as many others will not be blessed with; *Mine eyes shall behold him and not another*, or *a stranger*. Such who are strangers, both to themselves and Christ, are unacquainted with the new birth, know nothing of the grace of God in truth, shall never see him; *Blessed are the pure in heart, for they shall see God* [g], and none but them. As a *stranger* does not now *intermeddle with* the *joy* of saints, so neither shall he hereafter: A stranger, an hypocrite, such an one as *Balaam* [h], *shall see him, but not now; shall behold him, but not nigh*; such may see Christ in his human nature, but not so as to enjoy his presence, and be delighted with his glory: The sight of him will throw horror into their minds, and confusion in their faces; [i] *Every eye shall see him, and*

[g] Mat. v. 8. [h] Numb. xxiv. 17. [i] Rev. i. 7.

they

they alſo which pierced him; and all kindreds of the earth ſhall wail becauſe of him. But the ſight the ſaints will have of Chriſt will be of a different kind, and produce different effects.

3. This ſight will be an appropriating one; *Whom I ſhall ſee for my ſelf*, ſays *Job*; I ſhall ſee my own intereſt in him very clearly; this will turn to my own account; it will iſſue in my own pleaſure and delight, profit, and advantage. Saints in the reſurrection morn, and when in heaven, will ſee Chriſt for themſelves, and not for others; they'll be able to appropriate him to themſelves, and ſay, *My Lord, and my God.* Now, very often they can ſee him as a Saviour and a Redeemer for others, but not for themſelves; they can believe for others, but not for their own ſouls; but in heaven they'll ſee him for themſelves, and that for ever; their *ſun ſhall no more go down, neither ſhall* their *moon withdraw it ſelf: The Lord ſhall be* their *everlaſting light, and the days of* their *mourning ſhall be ended*[k].

4. This ſight will be an aſſimilating and transforming one. Views of Chriſt in the glaſs of his goſpel, promiſes, and ordinances, change the ſaints into the ſame image, in ſome meaſure, in this life; how much more will clear views of him hereafter? The

[k] Iſa. lx. 20.

true reaſon why the ſaints ſhall be ſo perfectly like Chriſt in the other world, is, becauſe they *ſhall ſee him as he is.*

5. and laſtly, This ſight is exceeding deſirable, will be greatly delightful, wonderfully ſatisfying, and will laſt for ever. This is the reaſon why ſaints are ſo deſirous of departing out of this world, and to be with Chriſt, that they may ſee his glory, and enjoy his preſence, the conſequence of which is fulneſs of joy; for if a ſight of Chriſt by faith now, fills the ſoul with *joy unſpeakable and full of glory*, what muſt a ſight of him do in the world above? Here *the eye is not ſatisfied with ſeeing*, but then it will be, both the eye of the body and of the mind; *As for me*, ſays the pſalmiſt [1], *I will behold thy face in righteouſneſs, I ſhall be ſatisfied when I awake with thy likeneſs.* And, to conclude, this viſion will be an everlaſting one, free from all clouds and darkneſs, obſcurity and imperfection, and will not ſuffer any interruption. The ſaints ſhall be for ever with the Lord, and behold his glory.

Thus have I gone through the ſeveral articles of this creed, and conſidered the ſeveral parts of this portion of ſcripture, in compliance with the requeſt of my deceaſed brother, and fellow-labourer in the goſpel,

[1] Pſal. xvii. 15.

whoſe

whose remains we shall shortly commit to the grave, in hope of the resurrection of the just. His character may now be expected from me. I shall give a brief account of him (as I am able) chiefly as the saint and minister.

It pleased God to bless him with a religious education, under parents, who chearfully and joyfully took the spoiling of their goods for the cause of Christ.

When, and at what age, the Lord called him by his grace, and revealed his Son in him, I am not certain; but evident it is, that it was betimes, and in his early days, since he not only made a profession of religion, but enter'd upon the public work of the ministry very young; having been, as I am informed, pretty near thirty years a pastor of this church, and yet died in the fifty fifth year of his age.

He engaged in the work of preaching the gospel with disinterested views, and not upon any mean, mercenary, or worldly consideration, as sufficiently appears from this single instance; having a call to two several congregations at one and the same time, he chose rather, upon mature deliberation, to accept the call of the poorer and meaner church; believing it to be the mind of God he should do so, and that his work lay there; though at the same time he had a

growing family, and under preſſing circumſtances of life. And though he had, afterwards, temptations thrown in his way to leave his ſmall flock, he bravely reſiſted them, and chearfully continued in his overſight of it.

And as he committed himſelf and his family to the care of divine providence, the Lord was not wanting to appear for him in an uncommon manner. How often have I, with others of my brethren here preſent, heard him relate, with the utmoſt pleaſure, and gratitude of mind, the inſtances of providential goodneſs to him, with a ſingle view to glorify God, and to encourage the faith and hope of others in him.

His indefatigableneſs was very conſiderable, as appears from the progreſs he made in ſome of the learned languages, and in other parts of uſeful knowledge, which recommended him to the pulpit and [m] the preſs, and to every branch of converſation. Add to this, his laborious induſtry in keeping a ſchool, at the ſame time he was engaged in public work, and had the paſtoral care of a congregation.

His miniſterial endowments and qualifications were ſuch, as are rare in this preſent age. Beſides a large experience of the

[m] *He publiſhed two Diſcourſes, one on the death of the Reverend Mr. John Noble, the other on the death of Mrs. Mary Weare.*

grace of God, he had a conſiderable ſhare of light and knowledge in the great truths of the goſpel; he had an heavenly ſkill to lay open the wretched and miſerable ſtate and condition of ſinners by nature, and to ſet forth the glory of Chriſt in his perſon, blood, righteouſneſs, and ſacrifice. His language was plain and eaſy, though ſtrong and maſculine, far above contempt, and yet free from the ſwelling words of vain rhetoricians. His reaſoning was clear and nervous, his mien and deportment was grave, his addreſs was with majeſty, which at once had a tendency to command awe, engage the attention, and ſtrike the affection. And, let me not forget to take notice of his excellent talent in prayer, and of that ſweet and near communion he often enjoyed with God in the diſcharge of that work in private.

His ſucceſs in the miniſtry was very great, he had many ſeals of it, both in converſion and edification; ſome of which went before him to glory, and others are here behind, and both will meet him in the great day of the Lord. There needs no further proof and demonſtration of this, than the bare conſideration of the low eſtate in which you, this church was, when he came among you, and the very flouriſhing one in which he has now left you; May it continue and increaſe.

His large knowledge of, and acquaintance with men and things, together with great ſagacity and penetration, joined with labour and pleaſure in it, fitted, and gave him an uncommon turn for buſineſs. How many will miſs him for his private advice and counſels? What a loſs will the churches in city and country ſuſtain, who had a common ſhare in his care and affections? And, how long has he been a father and a guide to you, my brethren, and my ſelf? Have we not reaſon to cry as the prophet did, *My father, my father, the chariot of* Iſrael, *and the horſemen thereof!*

But while I am ſpeaking of his great concern for the public good of the churches of Chriſt abroad, let me not forget to take notice of his affectionate regard to you, this church, of which he was paſtor, who, of all the branches of a Redeemer's intereſt, lay neareſt his heart, and for whom he ſpent his time, his talents, and his ſtrength. And here I can't forbear reading a paſſage of his, in a paper fallen into my hands ſince his death, and which ſeems to be written at a time, when he was engaged in prayer and tears for you, being, as I apprehend, fearful, at that time, of ſome diviſions among you; His words are theſe, "O! that my preſent tears might cement "the hearts of my dear members together "in love, and that there might be no other

"con-

" contention among them, than what might
" express their self-denial for the sake of
" Christ, and their fellow-members, striv-
" ing together for the faith of the gospel,
" but not with one another about different
" sentiments in matters not essential to true
" religion, or the public worship of God
" under the gospel. O! imitate a dear Re-
" deemer in this self-denying, loving, and
" tender spirit and carriage one towards
" another; this will produce peace in the
" church; this will yield peace in your
" own souls; this will yield a comfortable
" reflection in the near view of death, and
" an eternal world."

Notwithstanding all his attainments, gifts and usefulness, he was humble, and entertained mean and low thoughts of himself; this might be seen in his carriage to those who were inferior to him. In the above-mentioned Paper I meet with some lines of his, breathing out his sense of divine grace, and his own unworthiness. " O! says he, how unworthy have I al-
" ways been of such dear favours with
" which I have been indulged. I can say,
" in the views of many infirmities, I have
" obtained mercy of the Lord to be faith-
" ful in the ministry to the best of my
" light. O! that I had but more light,
" and liberty, in my Lord's work, in every
" respect. Alas! How short have I come

" of

" of filling up the character I've unworthi-
" ly bore in the churches."

His converſation with men was free and pleaſant, affable and courteous, inſtructive and diverting, which made him univerſally eſteemed and beloved.

He was calm and quiet under afflictive providences, and much reſigned to the divine will, and particularly throughout his laſt illneſs. When he was firſt ſeized, which was many months ago, and had the ſentence of death in himſelf, he expreſſed himſelf in this manner, as I find his own words in the paper before referr'd to; " And now, me-
" thinks, I'm ready to yield up my ſoul in-
" to the hands of a dear Jeſus, in whom
" alone I have hope, and with whom I
" long to be. I have been a wonderful in-
" ſtance of his grace, and indeed, of ſove-
" reign goodneſs, in that he ſhould put
" ſuch an one as I into the miniſtry, and
" uphold me ſo long in it, to ſome uſeful-
" neſs to poor ſouls, whom I hope to meet
" in the great day with exceeding joy."

During his long indiſpoſition he was very comfortable in his ſoul, and ſatisfied about his eternal ſtate. In my laſt viſit to him, that he was able in any tolerable manner, with any degree of ſtrength to converſe with me, I aſked him whether his faith in Chriſt was now ſteady; he replied, " Steady, ſteady
" on the perſon of Chriſt, and thoſe glori-

" ous

" ous truths of the goſpel, which have been " the ſupport of my ſoul, and the delight " of my miniſtry." One of the laſt things he was heard to ſay before his death was, that the preſent diſpenſation was the moſt *delightful* one he ever was yet under. Which ſhews, that he muſt have great ſupports, and large diſcoveries of love in his laſt moments. And thus he ſweetly fell aſleep in Jeſus, and now makes one of the ſhining crowd, which ſtand before the throne, cloathed with white robes, and palms in their hands. May we be able to make a right uſe of this melancholy providence: Should not the removal of ſuch able and faithful ſervants of Chriſt ſend us to the throne of grace, to pray the Lord of the harveſt, that he would ſend forth labourers into his harveſt, that his churches may be ſupplied, and his intereſt preſerved?

FINIS.

ADVERTISEMENT.

I HAVE lately met with an advertisement of Mr. *Abraham Taylor's*, in which he takes notice of a public and *unfriendly* opposition made unto him; and, hero like, determines to go on to speak with the utmost contempt of the dreams of eternal, actual union to Christ, and proper justification from eternity; and to *witness* against the anti-scriptural fancies that good works are in no sense necessary to salvation, and, that mortification is not of the inward principles of sin, *or of the outward actings of it*, as having a tendency to promote looseness, and increase spiritual pride. But on a sudden his courage cools; and he resolves not to be *brought* to engage in a *continuous* discussion of these matters, either by any past, or future opposition to him.

I know not why a letter, written in a friendly, though public manner, should be called an *unfriendly* opposition; and if there is any breach of friendship between us, it began on his side, for, had he used me in a friendly manner, he had never heard from me in a public way. As to the contempt he's determin'd to pour on some doctrines, it little affects me, since I can, in my turn, treat with equal contempt, such dreams, and anti-scriptural fancies, as, that faith is the bond of union to Christ, and the condition of justification; that good works are causes, or conditions, or means of salvation; and, that mortification is the destruction of the being, and inward principles of sin in believers, whilst in this life; and such like *whimsical reveries* of distemper'd minds. But there is one thing I can't at present forgive him, and that is, his horrid perversion of my sense of mortification, when he insinuates, that I hold that there is no mortification of the outward actings of sin, when that is the very thing I contend for in my letter to him, which being in the hands of many, is sufficient to clear me from this imputation. I knew I had a learned and sour man to engage with, but I thought he was honest and honourable. I now plainly see, that I must expect defamation instead of an answer, and scandal in the room of argument. From this, and some other steps lately taken, I perceive that those who differ from me, are determined to pursue the *jesuitical* maxim, *Throw all the dirt you can, and some will stick.*